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WALTER G. SMITH - - - - - EDITOR
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THE NATION'S HOLIDAY.

The Fourth of July is unique among national holidays in being in very truth a nation's birthday. Many of the Latin-American nations have indeed in their calendars a holiday of similar import, and in some cases, as in that of Mexico, there is much that is really glorious in their history, attached to the day, much of which they, as a people, may be justly proud. But in our Fourth of July there is the enduring quality of the simple truth. On that day the American people which up to then had recognized themselves as Englishmen declared themselves free and independent, and from that day never ceased to be a nation. It is true that it was some years before the more perfect union of the constitution was established. But there was never a time from that day, one hundred and thirty-one years ago, when the American people were not a nation, one and indivisible. They have been torn by factional spirit and civil strife, but in an aspiration that has been welding and conforming to make into one, people of many diverse strains, they have been national both in spirit and in fact.

Not that the national spirit arose fully developed from the session of the Continental Congress at which that remarkable document, the Declaration of Independence, was signed, but it was fully developed. It has grown since then, but it has acquired no new attributes. It is stronger but not more complete in the relation of its elements.

It is not surprising that so striking, so original an event as that which has forever fixed the Fourth of July in the world's calendar of great days should have reproduced itself in hope and aspiration elsewhere. Many nations have since then declared their independence and adopted the day of declaration as their great national holiday. In many cases lofty patriotism and heroic action have given a worthy character to the day. But in no case has the spirit of independence, the national aspiration, worked out in orderly beneficence to the whole world as in the United States; and if it had there would still be wanting that striking originality of event which gives to the Fourth of July its preeminence as a national holiday.

Other nations have selected as their great holiday the anniversary of their escape from disaster or destruction; the anniversary of some event that marked the onward march of their peoples' aspiration; or some event in the life of a national hero. But great events of the same kind must mark the history of every progressive people, so that in time the holiday loses its significance, because the event it recalls loses its relative importance.

But no event in a nation's history can overshadow its birth. And when from that birth flows such great and glorious results to the world and to humanity as have followed from the Declaration of Independence, there is given to that natal day a preeminence such as the Fourth of July alone among national days, enjoys.

Because it is a natal day it need not, and since the early years has not, aroused the sensibilities or the animosities of other people. As liberty increases throughout the world—largely through the influence of the events which the Fourth of July commemorates—all nations may with consistency join with the American people in recognition of what that day means.

The Fourth of July is the one national holiday which has within it the possibilities of fit and appropriate adoption by all nations.

HAWAIIAN ORGANIZATIONS.

The sudden development of the fraternal and benevolent society idea among the Hawaiians is a phenomenon of very great interest. The movement in this direction seems so universal and widespread among them as to amount to a psychological impulse. It is all the more striking because of the practically total absence of anything of the kind among them in the past. The Portuguese have developed the benevolent society idea to a high degree of perfection. Such societies as the Lusitana and the San Antonio, with their hundreds of members, their accumulated funds, and their large annual disbursements in aid of widows and orphans, testify to a huge degree of organizing ability. The Chinese, too, have societies which care for the sick and destitute among them, which send the aged to spend their last days in their ancestral villages, and which gather up the bones of those who die to lay them to rest in their native soil. The Japanese, with a paternal government that does many of these offices of care and kindness for them, have not developed this line of organization as far as other races and nationalities among us, have. But even they maintain many schools and at least one hospital.

Of the peoples of European descent, other than Portuguese, represented in our much mixed population, they have organized societies until there is scarcely a need of soul, body, or mind, for which some society does not exist specifically to minister. Masonry has been here more than half a century and is represented in all its known branches and great divisions. Odd Fellowship has had an organized existence here equal to more than two thirds of the entire life history of the order. There are Knights of Pythias, Red Men, Foresters, Elks and Eagles.

But with all these examples of benevolent and fraternal organization in their midst, the Hawaiians have, until very recently, displayed neither concern nor interest in the matter. They have indeed shown capacity for organization, but along other lines. In church and political organization they have frequently shown effective ability. Kalakaua's Na Hale Naha, whatever its objects, was so bound up with his political projects that with their failure it crumbled.

The Aloha Aina and the Ka Aina societies to which the overthrow and the hope of restoration gave rise, were examples of Hawaiian capacity for wide-spread and lasting organizations. Still they were wholly political.

But such organizations as the Order of Kamehameha, which has just filed its articles of incorporation, though it already has a large and widely extended membership, the Kanikaouli society, and others of similar purpose, are along different lines than the genius of the Hawaiian people has hitherto attempted. They are purely charitable, fraternal and benevolent in their avowed objects. In these objects the Hawaiians have the approval and good wishes of their best friends in all races. The inculcation and practice of such sentiments can not but be wholesome and uplifting to any people.

Perhaps a reason for this development of activity along new lines, by the Hawaiian people, may be found in the changed social and economic conditions under which they live. It is, in all probability, a high proof of the capacity of the race to progress and develop by adapting itself to changed and changing conditions.

Under the ancient Hawaiian social organization there was neither need nor room for benevolent societies, as such. In the communal life that existed, there were none hungry while there was food for any. Orphans found or chose foster parents the moment there was need for parental nourishment or care. While the communal spirit was a check on individual advancement and a clog on race progress, it did eliminate those needs and sufferings which modern civilization has as yet been unable to do with all its eleemosynary institutions.

Much of this communal habit, if not the communal spirit, has survived to the present. Examples of parents, themselves burdened with large families, uncomplainingly and unostentatiously taking up the support of still other children whose only claim on them was their need, not infrequently come to light even in these prosaic days.

But the Hawaiian people are more and more completely coming within the grasp of the hard individualism of the modern civilization, and the conditions which that creates. The survival and exercise of the old communal spirit is becoming more and more impossible. Organized benevolence must take its place. Consciously or unconsciously the Hawaiians seem to be recognizing this fact. It is to their highest credit that they both see and do. The remarkable rise and spread of fraternal and benevolent organizations among them is one of the most striking and interesting phenomena in the progress of the race from the primitive.

Those who are condoling with Judge Frear over the troubles in store for him need not worry until he does. As yet, he shows no nervousness at his gubernatorial prospects. The transition period is over, the professional grafters are out of office, there is no race-feeling visible, the responsible classes are in control of politics, or can control politics if they want to and a Legislature which Governor Carter could get along with ought not to be a serious problem for his successor. On the whole, Judge Frear should look and probably does look, for a pleasant term of office.

CAMPBELL-DE LARTIGUE

The marriage of Miss Josephine de Lartigue to Albert N. Campbell was solemnized last night at eight o'clock at St. Andrew's cathedral, the ceremony being performed by Canon Mackintosh. The bride was given away by Bishop Restarick, her bridesmaid being her sister, Miss Adele de Lartigue. E. M. Campbell accompanied the groom as the best man, and Messrs. Bruce Cartwright, William Williamson, Harold B. Giffard and R. W. Shingle officiated as ushers. As the bridal party advanced up the aisle towards the altar, Lohengrin's wedding march was played on the church organ by Organist Bode.

The bride was gowned in white silk mull, Princess style, with real lace yoke, with bridal veil and orange blossoms. She carried a bouquet of white roses. The bridesmaid was becomingly gowned in light blue organdie and carried a bouquet of pink roses.

Both Mr. and Mrs. Campbell are among Honolulu's most popular young folks, the bride having made her home here with her mother for the past six years and having a large circle of friends. Mr. Campbell is the treasurer of the Henry Waterhouse Trust Company and popular among his business associates and friends. The popularity of the young people was evidenced by the number of handsome presents received by the bride, among which were many beautiful pieces of cut glass. The present of the associates of Mr. Campbell in the Waterhouse Company to the bride was a handsome solid silver coffee service.

There were no invitations sent out for the ceremony last night and no reception was held. Mr. and Mrs. Campbell taking a carriage immediately after the ceremony for the Giffard residence on Tantalus, where they will spend their honeymoon. After their return to the city they will live at Mr. Campbell's home at 1616 Piikoi street.

FOURTH OF JULY
AT OAHU PRISON

The Roman Catholic Mission will hold a Fourth of July celebration at Oahu prison this morning, at 10 o'clock, with program as follows:

Overture—"Adonis" Catholic Mission Orchestra.
"The Good Old U. S. A." Oahu Prison Glee Club.
Vocal Solo—"O Dry Those Tears"..... F. H. Valentin.
Lecture—"For the Oppressed" J. Q. Adams.
W. Ester.
Quartet—"Native Song" A. Peter, Lily, Kamoani, Leizloha.
Vocal Solo—"At the Bottom of the Blue Sea" W. Tin Soon.
"Sweet Violets and Killikillane"..... Ladies' Quartet.
"On the Farm" Catholic Mission Orchestra.
Address: Frank D. Creedon.
"Southern Bells" Catholic Mission Orchestra.
Solo—"The Old Plantation" Mrs. Alapai.
Quartet—"The Old Oaken Bucket" Oahu Prison Glee Club.
"Angels, bear the News to Mother" Oahu Prison Glee Club.
National Anthem—"Old Glory" National Mission Orchestra.

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